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Tongues of Fire, Vol. 4, No. 10

Frank W. Sandford

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TONGUES OF FIRE

From the World's Evangelization Crusade on Apostolic Principles.

"Ye shall receive the power of the Holy Ghost coming upon you . . . and be witnesses unto me . . . unto the uttermost part of the earth."

"There appeared . . . tongues like as of fire, and it sat upon each of them."

Vol. IV. No. 10. Lisbon Falls, Maine, May 15, 1898.

Entered at the P. O. at Lisbon Falls, Me.
as second-class mail matter.


"Beloved, I was constrained to write unto you exhorting you to contend earnestly for THE FAITH which was ONCE FOR ALL delibered unto the saints."—R.V.


Tongues of Fire

Is published semi-monthly in the interests of the speedy evangelization of the world on Apostolic Principles.

Editor, F. W. Sandford, Bible School, Lisbon Falls, Me.

PRICE \$1.00 IN ADVANCE.

 In clubs of TEN, 50 cents.

 In clubs of 25, for three months, 10 cts. This offer is open for trial subscriptions only.

These reductions are conditional upon the money and names being sent in at the same time.

Sent to foreign countries, 25 cents extra.

Subscriptions begin January, April, July or October. Back numbers sent.

ment planted in His own loved city, but asked with bated breath "*What will become of the buildings?*" Still others had a glad leap of joy at the thought, and felt it was Jehovah's own plan. On the whole we were rather uncertain as to whether it was the voice of Satan or of God. Last night however the pillar of cloud and fire plainly moved in the direction of that city which is to be "above our chief joy." Jerusalem is defined as "place of peace," and after receiving the knowledge that God willed for our footsteps to go thither, the peace of Him who said "My peace give I unto you" silently filled the room. "Ebenezer! Hitherto Thou hast helped us," was our cry as we looked the Himalayas of six thousand miles of foreign travel, together with the pressure of faith for the buildings, in the face. Only God knows what this step means, and only God knows the peace resulting from saying "Yes!" to this step.

Editorial.

"JERUSALEM NEXT,"

ARE the words recently spoken by our Director to the writer. Could it be possible? Did God really mean that we were soon to start for the Holy Land? But what will become of the School? How can I leave the great work of prayer and faith for the erection of the two buildings? Shall I successfully stand the tests of foreign travel in simple dependence on God? Such were some of the thoughts and questions which flashed through my mind during the following days. This step seemed like a subtle snare of the devil to some of the students. Others felt God wished His own move-

IN VIEW OF THE ABOVE TRIP

I CALL upon all the saints scattered abroad to co-operate with Jehovah in His plain movings. He orders me to Jerusalem. *I know it.* You all say, "Obey God," do you not? Well, as I do this I am compelled to leave the leadership here to others. The buildings will cost from ten to fifteen thousand dollars and we have less than one thousand at present. Now in view of this you can all see how much it means for me to depart for foreign lands. But you all say obey God. I do so, and because I do so, I call on you one and all to rise up and take my place in prayer and faith and labor. I lay the responsibility of winning this battle of faith upon God's saints. Beloved, you *must* rise up and really "*fight the good fight.*" I assure you that all the hosts of darkness will fight the erection of

those buildings—one pointing to Calvary with healing and deliverance from the enemy's power and the other pointing ahead to His coming in power and great glory to bind Satan and reign over the entire globe. While you sleep fallen angels and demons will be whispering every conceivable lie and excuse from giving to those to whom the Spirit has been saying, "Give." Beloved, you little know how I feel. Compelled to give the order to the contractor tomorrow, compelled to pay cash August 18, or when done, compelled to leave (before the campaign fairly opens) for foreign lands, compelled to look all these mountains in the face and then to fear them not because He says, "Fear not." Oh, men and women of God, do not fail your Creator. I charge you before the Lord Jesus that you bear that matter faithfully to God's throne. The Commander-in-chief above orders me to open the battle; I obey. Suddenly He orders me to Jerusalem; as I obey, every warrior true to God *must* spring into the battle with special vigor to see victory won in this land, while I fight on in other lands. O, I pray God He will make you *see* the importance of you doing *your part*.

These buildings are no more to me than to you. I simply hold them in trust. They mean days of awful combat with Satan, they mean care, involuntary anxiety, loss of sleep, lies well-nigh innumerable, hatred by all men, opposition bitter and intense from Pharisees, Sadducees, etc., incessant calls for prayer, and the bold attacks of the flesh and the world led on by Satan and his hosts. Personally I dread the very thought of what it means to have the buildings opened, and were it not for the word of God, "Dread not," I should really be oppressed by the thought of the great responsibilities connected therewith. So I can assure every reader there is not, to my knowledge, the slightest selfishness in this writing. On the other hand the erection of these structures stands for utter self-denial, and the very destruction of all self life. And so let us fight bravely on, for we fight for the Gentiles, for all Israel and for God. Brothers and sisters, "When the battle's over, we shall wear a crown," so let us make as brave a battle as Commodore Dewey did at Manila the other day. All heaven will rejoice with us as Anglo-Saxon Israel did with him. Jehovah says, "Israel . . . thou art my battleaxe."

"TRUE YOKE-FELLOWS"

IS PAUL'S way of describing some of his helpers in Gospel work. The same description can, I believe, be given of many faithful hearts in this movement.

Dear Brother Holland has shown himself TRUE under the most trying tests in manifold ways throughout the last three years. I cannot speak too highly of his invaluable aid and faithful co-operation. Will you pray for him as you have for myself during my absence. He will be called upon to decide many important matters and face the hosts of hell. To face the spiritual enemies of this movement *and drive them back* in the name of our Lord is really a serious responsibility. Do not fail God by ceasing to pray for him.

Again we are favoured by a most valuable assistant in time of need. A. K. Perry lately Superintendent of The Gospel Union, and ordained by them to the gospel ministry, has felt led by God to remain in the School. His teaching has already proved an inspiration and blessing to the students. A man of business tact and ability (having been a successful bank cashier) also spiritual, loyal to the truth, and experienced in the care and training of Bible students, he proves a most valuable yoke-fellow. Experienced as a book-keeper, the book-keeping of this movement has been placed in his charge. He will teach in the School, largely attend to the office work and have charge of the students at the cottage.

Pray for him. The work on Apostolic principles is in some respects new ground to this servant of Christ, but he is boldly standing for the entire Word of God, and in order to successfully teach must triumphantly endure.

There is a band of hearts just as true as the two mentioned, many of whom have responsibilities calling for special prayer, but I mention only these two men of God who assume the responsibilities my journey causes me to lay aside. Especially I ask you all to pray for Mrs. Sandford. While Brothers Holland and Perry will meet the brunt of the battles, she from her relation to the writer will feel the responsibility as no other person can. Her heart is as brave as it was the day we said good-bye to salary, denomination and home and started out to evangelize a lost world in simple dependence on the Spirit and providence of God; but it means something to have her husband leave her with the little one and start for twelve thousand miles travel among foreign lands with all the dangers and tests connected with such a journey on these high lines. Best of all is the thought that this is *His* School, *His* movement, led, controlled, and protected by the Almighty Holy Ghost. COUNT ON HIM.

"If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."—Ps. 137: 6.

DIRECT ALL MAIL FOR MR. SANDFORD

AS USUAL, Lisbon Falls, Me., and all requests for prayer, matters of business, etc. will be attended to by Mrs. Sandford and assistants. Should any one desire to communicate direct with him during his absence the following will be his address.

1st. At any time *previous* to May 24, Shaftsbury Hotel, Liverpool, England.

2nd. At any time *after* May 23 and *previous* to May 29, Jerusalem, Palestine, Turkey in Asia, care of American Consul.

3rd. *After* May 28 mail should be directed as usual to Lisbon Falls, Maine, unless otherwise directed later.

GIFTS FOR THE BUILDINGS—SMALL AND GREAT.

THIS week we had a praise service over a few words spoken while at prayers. The door to the office opened and Mr. Sandford's voice was heard saying, "Fifty dollars for the sick building!" A chorus of voices responded "Praise the Lord!" and "Praise God from whom all blessings flow" poured forth in a volume of grateful praise.

Later the letter from the donor was read. "Enclosed find check for fifty dollars for the sick and demon-possessed. I have a great desire to have a part, and to see such victory in this part of the work that the people will be compelled to say among themselves 'What a word is this! for with authority they command the unclean spirits and they come out.' Then he adds—what I would be glad to have all donors except when otherwise directed by God, to add—"if you do not need this at once on the building feel free to use it in any way you see fit."

[Very often we are so restrained by the directions of those who give, that with hundreds of dollars subject to our order we are, through such directions—in many cases given by *man* and not by God—as poor as though penniless. When *positive* as to the purpose for which God has led one to forward money, that purpose should be *strictly adhered to*, but otherwise it had much better be left to those who from their very positions can more clearly perceive the need and God's plan to meet the need than others at a distance.]

With the reading of the above letter Mr. Sandford read one containing *one dollar* remarking in substance "I am just as thankful for this as for the other. These letters containing small sums are where most of the money for the erection of these buildings come from, and let us pray that the people will be kept from the devil's snare "It's too small a sum to send."

A married couple wrote May 2nd as follows: "In TONGUES OF FIRE April 15th you wanted us to pray for four thousand four hundred dollars yet needed to build the house for the sick and demon-possessed. *We send you five dollar's worth of the answer to our prayers.* The

heart interest and heart prayer cannot be sent in a money order, but will reach you by way of the throne direct. Thankful to have a share in this. It is a heart satisfaction to join our prayers daily with those praying in the Turret.

Yours in hallowed bonds."

God bless all such as the above—those represented by \$1.00, by \$5.00, by \$50.00 and just as truly those represented by one cent or by a tear because even the cent is lacking. One of the students came to Mr. Sandford one day with one cent saying, "God told me if I gave this He would see to the rest." One dear sister whose heart just overflows with generosity and who has often given largely to the cause of Christ found herself without a penny at the missionary contribution. As the box passed a tear fell. Her pastor noticed it and preached a sermon on the tear of those who loved to give but had not to give. Not only was that audience stirred, but through this article thousands in this and foreign lands will be touched.

God knows how to bless "two mites," "one cent," or even "a tear."

SPECIAL PRAYER.

I REQUEST from all saints special prayers;

1. That the two buildings may be completed and dedicated August 18, provided God be willing. The time is rather short owing to delay in architectural work, but it would be especially pleasing to the editor to crown the seven years since God revealed to him his life work with a trinity of buildings, representing Purity ("Thy word is pure,") Power ("He healed them all") and Praise ("Hosanna in the highest!").

2. That the contractor and architect with their workmen may be signally blessed of God in their labors and enabled to present splendidly wrought buildings ready for the reception of the public on the above date.

3. That we may be enabled to pay checks for every bill due at the dedication and convince the business men of the country that GOD IS REAL.

4. That every man, woman, and child throughout this earth, desired by the Almighty to be in attendance at this occasion shall be enabled to be present, and amid the banners flying over gospel tents and from the three turrets perceive and meet and know The Triune God.

SPECIAL NOTICE.

WILL all who have given money or valuables for the temple in Boston or buildings for the sick or children, during the past year kindly

write Mr. Sandford at once stating plainly, full address of donor, amount donated, and object for which given.

At last God has given us a skilful book-keeper, and as many in donating simply stated the object for which given without giving any name it is impossible to return receipts as we desire to do. Kindly assist us with desired information at once and confer a favor upon the whole body of saints.

NOTES OF PRAISE FOR HEALING.

A SISTER from Fairfield Center, Me., writes: "I asked your prayers some time ago for a consumptive mother with five little ones. Praise the Lord! She has been able to go out to the barn and is gaining. God does hear prayer for the sick and does raise them up."

Another account of answered prayer is reported by a brother in Massachusetts.

"Mrs. Earl of Holliston, Mass., for whom I asked you to pray, others uniting, was raised to perfect health at the time prayer was offered. The doctors had given her up and said she could not live three weeks. She had pneumonia followed by acute consumption, but today she is well and around again."

Words of real thanksgiving come from a child of God in New Brunswick for marked answer to prayer.

"I have been trying to find time to write you of the glorious result of our united prayers, in behalf of the young woman that was given up by several doctors (my husband among others) to die with consumption. She had not become bedfast, but for months was not able to do anything but nurse herself and take the very best care of herself she could. There were three of us who met and prayed with her. I was led to lay my hands upon her lungs. The power of the Holy Ghost came upon us and the young woman shook like an aspen leaf. She wept and praised the Lord as she declared she was healed. Since that time she has been as well as ever, although not quite as strong, but has been working about the house as usual, washing, quilting, hooking mats etc. All glory to our Christ who bore our sicknesses as well as our sins in His own body. Bless His adorable name."

A sister from Salem, Ont., gives the following testimony to the power of God.

"Yours at hand the afternoon of the 2nd., and that morning about nine o'clock I felt in my body the healing power of Christ (not knowing you were praying for me,) I saw the promise in Eze. 36: 27, "I will put my Spirit in you and cause you to walk in my statutes," and knew "no plague could come nigh my dwelling", for I was "dwelling in the secret place of the most High." As He has said, "He that keepeth his commandments

dwelleth in him." 1 John 3: 24. To prove it all to be mine, God had said He would "cause" me, by His Spirit. I heartily thank you for your prayers.

An interesting letter was received from another sister in F—Me., in which she gives a little experience of God's dealing with her. It was written on the day of united prayer.

"I received your kind letter and took God at his word on my knees sitting at the feet of Jesus from 9 to 10, A. M. I feel and know God has healed me. Glory to his name! I have not eaten any breakfast yet, for I am so full of praise to Jesus I don't feel hungry. The Lord told me last fall to call for you to pray for me but I did not do it so suffered all winter. I paid out lots of Doctor's bills but was growing worse. The promise is sure but the trouble is we do not call as God tells us. God bless you all.

Yours under the blood."

Two weeks later the same sister writes.

"I received your letter with books. I can say I never had anything that agreed with my case so well as the tract on the Holy Ghost. It is so blessed to believe and receive. I can never tell you how much good it has done me. Oh how I praise God that he told me to ask you to pray for me. If I had made the call when he spoke to me last winter, how different it would have been. How I suffered all winter, my whole body and lungs so weak that I could not go out of doors for months. Oh praise God for faithful children. I have dedicated my home and all I have to God. Oh I thank you all so much in the name of the Master for your prayers. Oh glory to Jesus forever. Yours in Christ."

"Oft on earth He healed the sufferer,
By His mighty hand;
Still our sicknesses and sorrows,
Go at His command.
He who gave His healing virtue,
To a woman's touch;
To the faith that claims His fulness,
Still will give as much."

WORK IN NEW BRUNSWICK.

DURING the past winter a series of meetings in the province of New Brunswick were held by the Cummings Brothers, some account of which is given below. These brothers have been connected with the work in Auburn and our readers will doubtless be glad to hear of their labor in our sister province.

"About the last of September, 1897, one of us in company with Brother Sandford and some of the Bible School students were at Richmond in the Master's service, a service which caused his whole being to rejoice and shout for joy. Souls were brought to the cross, others were filled with the "Dynamite" of God, the Holy Ghost, and others were healed. With all this glory filling our hearts . . . continually looking up to God the days passed until near the close of October, when a let-

ter to Sister Leger from Newcastle N. B., was put into our hands stating something of the needs of that people and their desire for help. After much communion with Father we felt it our duty to answer the call and carry them the "Bread of heaven."

After this decision the question arose, "Where is the money to come from to travel so far?" and after days of prayer we almost decided it was not God's thought for us to go to this people, when one morning about daylight two words were flashed through our mind with a plainness which settled the whole matter. The words were, "Go forward." Immediately means were forthcoming, and Nov. 2nd we started for Portland to take steamer for St John and arrived there about 4. 30 A. M. After half an hour's search we found our Brother Short and that forenoon attended with him a prayer-meeting where we had the privilege of giving our testimony to the whole truth of God.

With duty done here we took train the next evening, Nov. 4th, for Newcastle, one hundred and seventy miles from St. John, where we arrived at 11.30 with no one to meet us and not knowing where to go, but God led and soon we found a resting place in a quiet Hotel. The next morning we started out to find the friends who had sent for us. In a short time we found the house where we were to stay for five long weeks. It was a house that made us shudder, a place that chilled us, and yet the only open door. Here commenced some of the most severe testings of our lives. More than ever in all our experience was every man's hand turned against us. We wrote to a loved brother for his prayers and encouragement but not a word from even him, but above all we could hear the words from Him on the throne, "I will never leave thee nor forsake thee." The neighborhood was of the most ignorant and poor, the building to preach in was a Mission Hall away from the better part of the town, and not one soul for a time, of Christian integrity, to stand beside us; but hallelujah! we had God, and with His mighty Spirit the work was commenced. Very soon our cries were answered and souls sought the cross. In three weeks, in spite of herself, the wife of him who first received us was convicted. In five weeks we were practically turned from their door, the truth of God being too strong for old formal professions. But Father was close beside us and opened to us the very best home in the town, a home where God was worshiped and the precious Holy Ghost was honored. Then commenced a mighty warfare with the hosts of darkness. Many souls had been saved before this but now the work deepened. At this time men and women would come out in open derision of the work. The brother and sister with whom we stopped were advised to send us away but God would not allow it, and sixty-seven souls actually wept their way to Calvary. Some of them with real hungry hearts reached out for the dear Holy Ghost and many were in a wonderful manner touched in their bodies. Some of the cases we feel it will be for the glory of God to mention.

One orphan girl of some fifteen summers, adopted into a family who knew not God, was most glo-

riously saved and filled with the Holy Ghost. Every time she came to meeting and every step she took was under protest, and every day she was obliged to submit to persecution, yet she pressed on, and God wonderfully blessed her. One evening she came early to the hall with the request, that we would anoint and pray with her for the healing of an ulcerated tooth. Such is our delight, and this request was the outcome of the truth we had taught, but this child's face was swollen so badly that we realized what would result within a few hours if she did not have help immediately. We therefore told her of her condition and what God would do if *she would only believe* and the result to her if she did not. As well as she could she looked up and tried to smile saying, "*I believe God.*" That was enough, only those who know God can understand the joy of our hearts as we poured the holy oil upon that young head. The result was, like her faith, immediate and complete. Praise God! Weeks later this same young girl was attacked by the adversary again. This time Erysipelas touched her hand severely. She only asked God to touch it, and notwithstanding the power of God her family had seen, her hand looked so bad, they obliged her to have it poulticed, which was the worst thing that could be done. The child obeyed for two days then took God's part, and with an awful hand, threw away everything. Within five hours her pulse were normal and her hand in a natural condition; yet the more God's power was shown, the more truly was the truth in Luke 16: 31 verified.

God also touched the eyes of a young lady, a teacher and a brilliant woman. As far as she had the light, she accepted it. She not only wore glasses during the hours of her work, but at all times was obliged to use them as the only alleviation from severe pain, but glory to God, the truth she heard one evening, came to her in the silence of the night. The word was Matt. 11: 24, and so personally did this come to her that she immediately cried out for the filling of the Spirit, and at once thanked God for answering. She not only had the witness of the Spirit's presence, but also of His power, for from that night she has never worn her glasses, (now nearly three months ago.)

Babes have been raised to strength, the lame made to rejoice and walk! Old men have given up their pipes and tobacco, (habits of more than two score years) and to day are walking in the Holy Ghost; this and more makes the Devil rage in Newcastle.

Seven services were held in the town of Littleton where sixteen souls were born into the kingdom and the whole gospel was for the first time preached to the people. They were hungry for the truth, devouring it as fast as it was given them. It was almost impossible to stop talking after beginning, so great was the power of the Spirit in all those services! Let all the saints pray for Littleton, that the seed sown may not only gather souls to the cross, but that it may so lead them to look into their lives, that they may believe God, and believing Him take the truth in 1 Cor. 6: 19, 20 as their own. As this finds lodgment in their souls, may God press home to them and to all saints who want God's highest

thought in their lives, the truth recorded in 2 Cor. 6: 17, 18. Those who are truly looking for the coming of their Lord, must see the true, Apostolic religion again, the real sincere truth of God with signs following, and must live the entire Scriptures!"

CHRIST THE CENTRE; OR, WHY WE MEET IN HIS NAME ALONE.

ENGLISH WRITER.

THIS is a question often put to those who meet in the name of the Lord Jesus. The following considerations are affectionately presented to all the beloved children of God.

I. THE WORTHINESS OF CHRIST! It is "God who hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow," "and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father," Phil. 2: 9, 11. Thus hath our blessed God and Father delighted to honor Him, who "is the head of the body the Assembly: who is the beginning, the first-born from among the dead: that in all things He might have the pre-eminence," Col. 1: 18. In His name, so precious to every believer, did all Christians meet in the days of the apostles: and when the veil of the future was drawn aside, what did John the servant of Jesus Christ behold? When he saw Jesus Christ he says "his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, fear not; I am the first and the last," Rev. 1: 16, 17.

"A door was opened in heaven." What a sight! The vision of the future glory of the Lamb in the midst of millions and millions of the redeemed. "A Lamb as it had been slain."

"And they sang a new song." What will it be to be there; to hear that swell of joy unspeakable—to join that song? Not one redeemed to God by His blood will refuse to sing "Thou art worthy." Angelic hosts cry with a loud voice, "Worthy is the Lamb that was slain, to receive power, and riches, and honor, and glory, and blessing:" yea, all redeemed creation shall be heard saying, "Blessing, and honor, and glory, and power, unto him that sitteth on the throne, and unto the Lamb for ever and ever," Rev. 5: 6, 14.

Thus shall our adorable Lord be adored, and owned in heaven and throughout all creation. This is God's estimate of the risen Christ, who once died for our sins,—the just for the unjust, to bring us to God. And thus shall God's will be done in heaven. Should an anxious, troubled soul read these lines, mark well that this is the redemption glory of Christ. And who were those worshipping millions, redeemed by His blood? Dying thieves, Mary Magdalenes, sinners of the city. And is Jesus worthy of bringing such to glory? Yes, the Most Holy God says, "He is worthy!" and all creation shall

shout Amen. Oh, do you, my reader, now give God credit? Such is the worthiness of this risen Jesus. that God says, "Be it known unto you that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses," Acts 13: 38, 39. Thus salvation is wholly through Christ. Blessed are they who can say, "*In whom we have redemption through his blood, the forgiveness of sins,*" Eph. 1: 7.

I do not presume to be able to set forth by pen, or tongue, the glorious pre-eminence of Christ. I point to the Scriptures, that so clearly declare the worthiness of Christ. But many who read this paper will say, "What true Christian doubts for a moment the worthiness of Christ, or the greatness of His name?" True, there is a chord in every Christian's heart that responds to the name of Jesus. But the question is how much, or how great, is that worthiness? There may be one thousand Christians in a town, or ten thousand in a city—I mean such as really have redemption through the blood of Christ, whose sins are forgiven. Now if the Lord Jesus be worthy of the united praise and worship of all creation, if all the millions of the redeemed in heaven shall gather around His adorable person, *then, is He not worthy of the united worship of one thousand in a town, and ten thousand in a city, on earth? Surely in heaven every name and sect must fall. And why not on earth?* It is a great mistake to suppose, then, that we separate from every name and sect, because we think ourselves better than the dear children of God in those sects; far be the thought; no! it is because the *Lord Jesus is worthy*,—yes, worthy the sacrifice of at once giving up every name and sect, and of gathering to His blessed name and person alone. Yes, my fellow believer, He is worthy, that you, whoever you are, and to whatever sect you belong—He is worthy that you should own no other name but His. What must angels think, knowing and delighting, as they do, in the exalted name of Jesus, when they see our ways on earth? The divisions on earth must present a dark contrast to the unity of heaven. In many places, all God's redeemed people may be seen bearing various names; and not two even, or three, in the whole town meet in the name of the Lord Jesus alone. Yet, most assuredly the Lord Jesus is worthy that every believer in the place should meet in *His* name alone. Now, if God's will is so plainly done in heaven, by all gathering to the person of the Lamb, how can I pray, "Thy will be done on earth, as it is done in heaven," unless I am prepared to give up every name and sect on earth, as it is done in heaven? Would it not be more consistent to say—I have been in such a sect, and all my friends are there; excuse me therefore from doing thy will on earth, as I shall do it, and as it is done, in heaven. Is it narrowness to do the will of God on earth, as it is done in heaven? Is it too much to own the Lordship of Christ, to the glory of God the Father, and to own no other but Christ? God sets the highest value on the name of the Lord Jesus. Man says it is no matter what name you bear. Every Christian who owns the Lordship of Jesus, who has visited the Romish places

of worship on the continent, must have been deeply pained at the reverence paid to the name of the Virgin. And is not human nature the same in England? Is there not the same idolatrous tendency where any name is owned as the head of a sect? As that name is exalted, the name of the Lord Jesus is disowned, until at length it is a small matter to be a Christian, but a great one to belong to the sect. Surely this is *wood, hay, and stubble*, that will not abide the coming day. In the days of the apostles, Jesus was the name exalted above every name. To exalt another, though it were a Paul, or a Cephas, was denounced by the Spirit of God as carnality and schism, 1 Cor. 3: 3, 4 "*Ye are yet carnal*" for whereas there is among you . . . divisions are ye not carnal and walk as men? For *while* one saith I am of Paul and another I am of Apollos are ye not *yet carnal?*" *Even to tolerate* another name, or names, was virtually to lower the Lord of glory to the level of a mere man, 1 Cor. 1: 12 "Every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ."

Is it not the same now? The Lord Jesus is worthy of the united worship of the millions of the redeemed who shall be gathered in heaven; therefore He is worthy of the united worship and praise of all Christians now on earth. Whatever others may do, whether they own that name alone, before the world or not; fellow believer, if thou desirest to do the will of God, thy path is plain—give up every name and sect, and meet only in the name of the Lord Jesus, heaven's exalted Lord. A question may now arise in the mind as to what order of church government is really according to the mind of God. This leads us to [another] consideration.

II. THE SOVEREIGNTY OF THE SPIRIT OF GOD IS A SECOND REASON WHY WE MEET IN THE NAME OF THE LORD JESUS ALONE. Before Jesus left this world, whilst in the midst of His sorrowing disciples, He said, "I will pray the Father, and he shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him: for He dwelleth with you, and shall be in you:" John 14: 16, 17.

The Lord Jesus solemnly promised that this Comforter or guardian should teach us all things. Jesus says, "He shall testify of *me*," John 15: 26. Observe, Jesus did not promise an influence; but the real, divine person of the Holy Spirit: as real a person as Jesus. And as really as Jesus had testified of the Father, so really should the Spirit testify of Jesus. and further, that *HE*, the Holy Spirit, should guide us into all truth. "He shall glorify *ME*:" Jno. 16: 14. This promise God hath fulfilled. Jesus being glorified on high, God hath sent the Holy Spirit: Acts 2: 4-38. NOW FROM THAT MOMENT, WE SEARCH IN VAIN IN THE NEW TESTAMENT FOR ANY CHURCH GOVERNMENT EXCEPT THE SOVEREIGN GUIDANCE OF THE HOLY SPIRIT. As really as the Blessed Lord had been present with the disciples in the Gospels, equally so is the Holy Spirit present with the assembly in the Acts. Pentecost was a marvellous display of the presence and power of the Holy Spirit. And again, "When they had prayed, the place was shaken where they were assembled together; and they were all

filled with the Holy Spirit, and they spake the word of God with boldness:" Acts 4: 31. Yea, so real was the presence of the Holy Spirit, that Peter in the case of Ananias, said "Why hath Satan filled thine heart to lie to the Holy Ghost?" etc.: Acts 5: 3. And when the Gospel was preached to the Gentiles, the Holy Spirit fell on them, in like manner: Acts 9: 15. Also at Antioch: Acts 13: 52. And how marked the guidance of the Spirit, to the apostle Paul and his companions, when "forbidden of the Holy Spirit to preach the word in Asia," and when they would have gone to Bithynia, "but the Spirit suffered them not," Acts 16: 6, 7. See also Acts 19: 2. If we turn to 1 Cor. 12, the government of the Spirit in the church is stated with utmost clearness; "Now there are diversities of gifts, but the same Spirit." "But the manifestation of the Spirit is given to everyone to profit withal."

This passage is often applied to the world, in violent opposition to that Scripture which saith, "the world cannot receive him, because it seeth him not, neither knoweth him," John 14: 17. But whatever variety of the gift in the church, "all these worketh that one and the self-same Spirit, dividing to every man severally as He will:" 1 Cor. 12: 11.

Now tell me what denomination *thus* owns the Spirit of God in our day. Nay, the moment any assembly if Christians do *thus* own the Spirit of God, that moment they cease to be a sect, or denomination, because the Holy Spirit would not honor any name, but the name of the Lord Jesus. Now let us compare an assembly 1,800 years ago, with a denominational assembly now, and this will be plain. All the Christians in a neighborhood assembled together in the name of the Lord Jesus; the Spirit gave diversities of gifts; some were gifted to preach, others to teach, others to exhort, and so on with all the various manifestations of the Spirit. And he, the Spirit, was really present in their midst, dividing to every man severally as He would. They speak two or three—if anything is revealed to another that sitteth by, the first holds his peace—and this is the order of God; as we read, (1 Cor. 14: 29-33), "Let the prophets speak two or three, and let the other judge. If any thing be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy, one by one that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, as in all assemblies of the saints." *When* the sovereign guidance of the Spirit of God *was* owned, this was plainly the order.

Now let us enter an assembly belonging to any denomination of the present day. Tell me where is the Holy Spirit, either expected, or allowed, to divide to every man severally, as He will. This may not be intentional; the presidency of the Holy Spirit is forgotten. A man fills His place; and, whether led of, or happy in, the Spirit or not, he *must* occupy the time. This disowning of the personal presence, and sovereign guidance of God the Holy Spirit, is most sad every way. The diverse gifts are not exercised; the work of the ministry becomes a burden to the one man. But more than all, God is disowned in the assembly for guidance in worship, and a human order, or rather, every kind of human disorder, takes the place. It may sound well to call it liberty of conscience; but where is the liberty of the Spirit of God, to use whom He will, for the edification of the church of God? Is this a light matter? Was

not the disowning the guidance and government of God, by His people Israel, and the desire to have a man in God's place, the first sad step in the downward path of that people? And what is the history of the prophets but that of a few men (in the midst of general departure from God) still finding, and holding fast this blessed reality—the presence of God? How solemn the teaching in the book of Jeremiah: he “sat alone” yet called by the name of the Lord God of Hosts—how sweet were the words of the Lord to him, “Let them return unto thee; but return not thou unto them,” see Jer. 15: 16-21.

Such is the solemn, yet blessed place of all, in these days, who have been led to own the real presence of the Holy Spirit in the assembly. The Lord's words have indeed been found to be sweeter than man's. Oh that all God's dear children, in every denomination, knew the blessedness of unfeigned subjection of heart to the sovereign guidance of the Holy Spirit! Where there is this, not in mere form but in reality, He does testify of Christ in such a manner, that no human wisdom can even imitate. Often the hymns by one, the prayers by others, and the reading of the Word, as led by the Holy Spirit, so manifest the divine guidance, and give such a sense of the presence of God, as can only be enjoyed where the Spirit of God is thus owned. I cannot then go, where He is not owned whom the Father hath sent to guide us and guard us, and abide with us unto the end. It is no matter what may be substituted—whether the Pope, or the Emperor, or the Queen, or the Conference, or the minister—God is right, and man is wrong. It is not a question of opinion, but of owning or displacing the Holy Spirit, as the sovereign guide and ruler of the assembly. I have found the reality of His presence; and for this I must be separate from every community—Greek, Romish, Protestant, all alike—where He is not thus owned.

(To be concluded in our next issue.)

NOTICES.

1. TONGUES OF FIRE, 1895 bound in book form, with picture of Mr. and Mrs. Sandford on first page, for \$1.00. This vol. has seven lengthy and very valuable articles on the Holy Ghost—articles which every saint interested in this movement should possess.

2. TONGUES OF FIRE, 1896, bound in book form, \$1.00. Contains history of Mr. Sandford's life, rise and progress of movement, and many remarkable cases of healing during the year.

3. TONGUES OF FIRE, 1897, bound in book form, \$1.00. Contains full history of most remarkable answers to prayer in erection of Shiloh (Bible School building valued at \$7000.00), also of Temple in Auburn through simple faith in God, exhaustive articles on “The Blood,” Demonology, and especially on Disease and Divine Healing throughout the Scriptures.

4. “SHILOH,” price 10 cents. A full account of the erection of a \$7000.00 Bible School building, without a dollar to commence with, in answer to prayer; together with picture of building, of Mr. and Mrs. Sandford with statement of the principles of the movement.

5. WARRIOR SONGS FOR THE WHITE CAVALRY, for 25 cents each; \$2.50 per doz.; \$18.00 per hundred; 31 cents each by mail.

TRACTS

6. “TWO YEARS EXPERIENCE WITH THE HOLY GHOST,” by F. W. Sandford, \$1.00 per hundred. One of the Friends, who has recently received the Holy Ghost, writes, this is “the most useful article in leading people to receive the Holy Ghost,” that she has ever known. Shows how He became real to writer.

7. “TWENTY-FIVE REASONS WHY I KNOW THE HOLY GHOST IS A PERSON,” by F. W. Sandford, \$1.00 per hundred. The power of one's Christian life depends upon his receiving, recognizing, and knowing the Holy Ghost. This tract gives the Scriptures upon this subject throughout the whole Bible, showing conclusively His personality.

8. “THE HOLY GHOST WHOM JESUS SENT,” by M. A. Leger, 20 cents per doz.; \$1.25 per hundred. Who He is, His work and How to receive Him.

9. “THE RECEPTION OF THE HOLY GHOST,” by W. N. Gleason, 20 cents per dozen; \$1.25 per hundred. If you wish to receive Him or to lead others to do so, secure this tract. It is the best one in existence on this subject to my knowledge.

10. “THE MISSING ONES OR ARE YOU READY TO MEET THE KING COMING IN POWER AND GREAT GLORY?” \$1.25 per hundred. A most startling picture of what is soon to take place when the saints are caught up to meet the Lord. A solemn warning to lukewarm Christians who will be left behind to pass through the seven years of the Great Tribulation.

11. “THE CHURCH,” by F. W. Sandford, 5 cents each; 40 cents per dozen. This article reveals denominationalism as utterly unscriptural, and is a clarion call to follow the Holy Ghost as He leads back into The Truth. I would not advise you to read it unless you expect to practice your Bible. If ever God used the pen of the writer He did in writing this tract.

Address, F. W. SANDFORD, Lisbon Falls, Maine.

Children's Corner.

Shiloh, May 5, 1898.

DEAR CHILDREN:

Every Thursday in Shiloh we pray for sick people from nine o'clock in the morning until three o'clock in the afternoon.

We go without eating at noon and wait on God to help the sick ones get to Jesus to be healed.

I believe the Holy Ghost wants to teach you too how to help the sick, especially on Thursday.

You talk with Jesus about it and see what he has for you to do.

It was from nine to three o'clock that Jesus hung on the cross before He died. He died to take away all our sicknesses. You can read about it in Matt. 8: 16-17.

That is why we pray at that time. The devil tries to keep sick people from believing Jesus carried away all their diseases so that they will not be healed.

God wants the sick ones to get to Jesus. We can all help them by telling them what Jesus has done, and praying for them.

In Japan the people have a wooden idol they worship when they are sick.

If they have a pain in their head, they go and rub the idol's head and believe that heals them. Or whatever part of their body is sick they rub that part of the idol's body.

The idol has been rubbed so much it is all polished smooth.

You see the heathen believe their god takes care of their bodies as well as their souls.

Many of the missionaries out in Japan do not believe Jesus died to heal the sick. So they do not tell the Japanese what the Bible teaches about healing.

I heard of a Japanese who was sick. He read about how Jesus healed the sick. He went to one of the missionaries and wanted him to pray for his healing. The missionary did not believe Jesus would heal the sick now. But God blessed the Japanese and healed him. I want you to pray for the true missionaries that they may see that God wants to heal the sick, and tell the heathen all God has promised in His Word about it.

The other night we prayed for a little sick girl. Her mother wrote asking us to pray for her. Today we received a letter from the little girl in which she writes:—

Dear Mr. Sandford:

“Jesus has healed me. Mama was afraid I was going to have pneumonia. I am so glad I have Jesus to heal me and a Bible School to pray for me.”

What Jesus has done for her He wants to do for the little suffering children in heathen lands.

If they knew about Jesus they would go to Him and be healed too and give glory to His Name.

Your friend in Jesus,

Helen C. Sandford.